11: Haguenauer--41-42 T-3 (no date) 1929 Formosan Aborigines
116, 602, 775, 842 Atayal

The Tayals' ideas about birth are no more scientific than their thoughts concerning death. However surprising this may seem, they do not look upon a child as the simple result of conjugal relations, for they believe that birth can only be achieved when a soul is reincarnated in the body of a woman in the tribe. Therefore the spirits are closely associated with the existence of the living. The community and the clan are literally a group of souls some of which are imprisoned in bodies, while others are free, but all of them are serving the clan. [42] The community increases in strength in proportion to the number of the souls who are interested in its fate.

19: Guérin and Bernard--561 [5] G-3 (ca. 1866) 1868 Formosan Aborigines
116, 553, 842, 853

The arrival of a child of either sex is considered a benediction; when it is a month old, the parents select a name. The mother nurses the child as long as she has milk for it, and there is no weaning.

22: Wiedfeldt--23 F-5 (1913) 1914 • Formosan Aborigines
116, 842, 844, 846 Atayal

The birth of a child is not considered anything special, and takes place without a midwife or any other help. By the following day the mother has resumed her usual activities. After a few days a fire is lighted in front of the hut, in order that the purifying force of fire may drive out the impurities of birth. In contrast to other far-eastern peoples, boys and girls are equally highly prized.

24: Anonymous--91 [4] U-3 (no date) 1892 Formosan Aborigines
116, 583, 591, 842

The natives regard the birth of a daughter as a fortunate event, for a boy will leave the house sooner or later to live with his wife's parents, while the daughter will bring home a son-in-law. When a girl desires to marry she goes into the community house (kung-chich). Her suitor seranades her with a jew's harp (k'-ou-ch'-in), and she comes out of the house to unite with him. If he is agreeable to her, she informs her parents, a drinking bout is held to which the neighbors are invited, and this concludes the ceremony.

34: Del Re--64-67 U-4 (no date) No Date Formosan Aborigines
116, 539, 772, 842 Yami

"The 4th plane (figure I) is entirely peopled by divinities of female sex called Pi-na-lung-ao, the chief of whom is the goddess Shi-nun-manuri, who exercise a function somewhat akin to that of the classical Moirai. When a child is about to be born the goddess must be consulted to ensure--as far [sic] possible--that an equal number of males and females are born in each generation. Sometimes, however, Shi-nun-manuri forgets the correct number and confusion arises, but this is at once set right in the following generation. At the time of birth the goddesses pour water into a bowl and shake it: if only a small amount of water is spilled the new-born child will have a long life, but if all the water is spilled it will die soon. Length of life depends entirely on the amount of water spilled, nor is it affected by any preceding action of the parents or by what the individual may subsequently do, since once [pages 65 and 66 contain illustrations] [67] determined at birth, nothing can alter man's span of life."